

# The American Lutheran

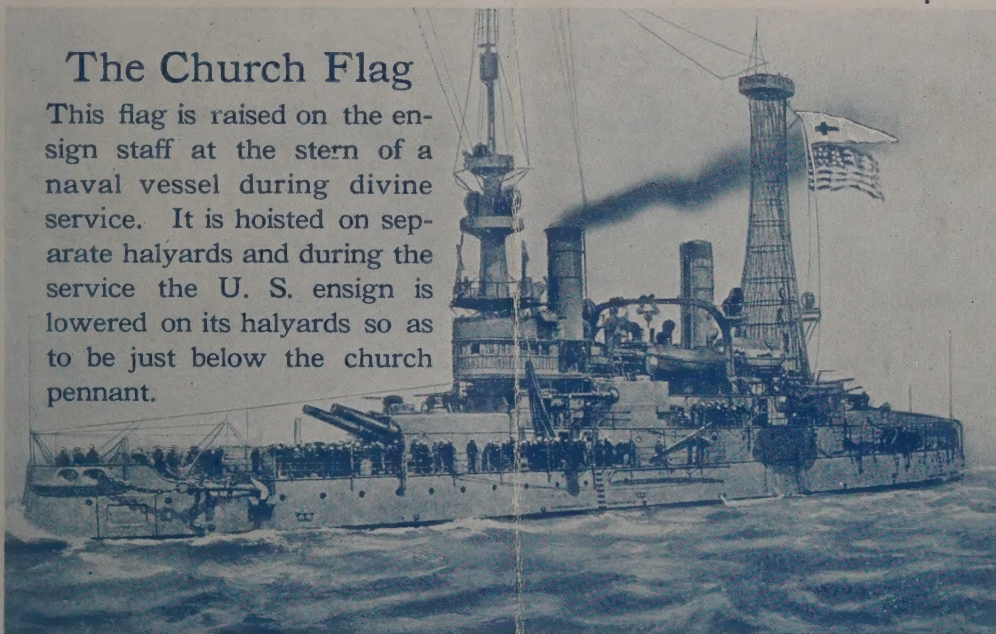
VOL. I

AUGUST, 1918

No. 8

## The Church Flag

This flag is raised on the ensign staff at the stern of a naval vessel during divine service. It is hoisted on separate halyards and during the service the U. S. ensign is lowered on its halyards so as to be just below the church pennant.



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## NEW TRACTS

"AUTOCRACY?  
"DEMOCRACY? WHICH?"

"CONVERSION"

"FAMILY WORSHIP"

"SHALL WE STOP PRAYING IN  
WAR TIME?"

"LOCAL CHURCH PUBLICITY"

American Lutheran Publicity Bureau

234 East 62nd Street

New York City

REV. PAUL LINDEMANN, *Editor*  
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# The American Lutheran

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VOL. I

AUGUST, 1918

No. 8

## NO RETREAT

Is this the time, O Church of Christ, to sound  
Retreat? To arm with weapons cheap and blunt  
The men and women who have borne the brunt  
Of Truth's fierce strife, and nobly held their ground?

Is this the time to halt, when all around  
Wide horizons meet, new destinies confront,  
Stern duties wait our nation, never wont  
To play the laggard when God's will was found?

No; rather strengthen stakes and lengthen cords,  
Enlarge thy bands and gates, O thou elect,  
And to thy kingdom come for such a time.  
The earth with all its fullness is the Lord's;  
Great things attempt for Him, great things expect,  
Whose love imperial is, whose power sublime.

—Selected.

## EDITORIAL

### A Blessing In Disguise

State after state is barring the German language as the medium of instruction in the schools and as the vehicle of Gospel proclamation. It is inevitable that injustice is being done to many loyal citizens of our country by ill-considered, passion-inspired legislation and that a great number of good people are in deep distress through inability to receive spiritual ministration in the language they best understand and which has been the medium of all their religious in-

struction. However, we cannot refrain from observing that these real and severe hardships under which parts of the church are at present laboring, are not unmixed with blessings. Divine providence moves in mysterious ways and it seems that the Almighty is, for the general welfare of His holy cause by compulsion driving portions of our beloved church to adopt methods and assume paths against the dire need of which they had been blinded by training, sentiment, and custom. The abrupt and compulsory relinquishment of traditional methods is painful, but it may be beneficial. We are optimistic enough to believe that the accelerated transition from the German language as a vehicle of worship to the language of the country is a pronounced blessing and will open up to our church a splendid vista of tremendous missionary opportunity. It is bound to revolutionize the missionary viewpoint of those who, alas, have clung too long to the idea that the duty of the Lutheran Church on the field of home missions consisted in gathering in the stray Lutherans, particularly those of German extraction, and perpetuating among them, willy-nilly, the worship of God in the language of their fathers. May God in His mercy not hold to our account the appalling losses and neglected opportunities which may be laid at the door of this shortsighted policy.

The day is over when in surveying a field in regard to missionary opportunities we ask: "How many Lutherans live there?" or worse still: "How many people able to understand German, or Norwegian or Swedish live there?" God speed the day when Lutheran mission boards ask these questions only: "How many people live there?" "How many of these people are unchurched?" With our blessed heritage of an unadulterated Gospel we must regard all the unchurched millions round about us as legitimate missionary material. But there must be no barrier of language to obstruct the way to the fount of life.

Since the compulsory adoption of the language of the land as a means of public worship in no wise jeopardizes the confessional safety of the church nor weakens our hold upon the revealed truth from heaven, we cannot but consider the enforced transition as a blessing in disguise. Our heartfelt sympathy goes out to those upon whom the drastic ruling, abolishing the language which has been hitherto the means of their intercourse with God, has imposed a real hardship and called for a great sacrifice. But no doubt such congregations will in the course of time, in the new order of things, find new and hitherto undreamed of opportunities for the propagation of God's precious truth. Let them not spend their time in bemoaning the trials of the hour. The old God still lives. He is just as much to-day the Ruler and Bishop of His church as He ever was. His leadership, dark and mysterious as it may be, must redound to the welfare of His kingdom. We believe that our dear Lutheran Church, so typically American in its polity and traditions, is on the eve of a period of blessed obligations and glorious opportunities. God grant that we be awake to them.

We are not here to dream, to drift,  
We have hard work to do, and loads to lift.  
Shun not the struggle,—face it! 'Tis God's gift.  
Be strong.

### Seizing the Opportunity

Success on any field of human endeavor is largely a case of seeing and utilizing our opportunities. The appalling lack of knowledge on the part of the general public as to what the Lutheran Church is and stands for, is to a great extent the result of the failure on the part of our church to disseminate the necessary information, or, in other words, the failure to see and utilize the opportunities for effective publicity. We dare say that whereas the foolish charges recently raised here and there against our church are sometimes the product of malice, they are for the most part the manifestation of pure ignorance. Vehement denials and vociferous defensive protestations under stress of attack are usually not convincing. What our church has sorely needed and needs to-day more than ever is a dignified, persistent policy of publicity. Wherever the Lutheran Church is known and understood, it is respected and recognized as a valuable element in American life. Just now, in this time, when the total fallacy of all manmade religions is so plainly evident, when the high-sounding theories of man have exploded, and the various "isms" appear so woefully empty and shallow, the church of the pure gospel has an unprecedented opportunity for the propagation of its blessed heritage. God open our eyes to see the opportunity and give us wisdom and strength to seize it.

We realize that in some sections of the church the fact that at least part of the work was carried on in a foreign tongue was a barrier to effective publicity work. A bi-lingual church is laboring under a severe handicap in its appeal to the general public. But during the last twelve months many Lutheran congregations have rid themselves of their handicap and have become wholly, or at least predominantly, English-speaking. Such churches have reached the psychological moment for the inauguration of a campaign of publicity. They are facing an era of new possibilities. To speak in commercial terms, their "advertising value" has increased a hundredfold. Their appeal need no longer be limited. Now is their opportunity. We advise not a sudden, spectacular, spasmodic splurge but the undertaking of a patient, well-planned campaign. Now is the time to discuss it and the fall is the time to begin it. Go to it, and God bless you! We believe you will find our folder "Local Church Publicity" helpful.

### THE NEED OF TEACHERS' TRAINING CLASSES

F. H. Lindemann

An article, appearing in *The Inlander* of Ann Arbor and reprinted in part by the *New York American* of July 7th, tells of an interesting experiment conducted by Prof. Scott of Michigan University which revealed what the latter paper calls "the rather startling fact that present-day American school children are deplorably unfamiliar with the features of the Savior as represented in religious art." The test was made in a public school of one of the largest cities of Michigan, and the most significant observation made was that not one of the children could identify the central figure in Leonardo de Vinci's picture of "The Last Supper" as that of Christ, nor could a single one state the subject of this most famous painting. All were agreed that the people about the table were "having a party," and when asked why they were not eating, the answers were: "They are not hungry," "they are all through," "they stopped to laugh at something," and the like.

There is no doubt, that, had the test been made, the same ignorance would have been found regarding the life and work of Jesus. This may be "remarkable," it ought to be "startling," but it is not surprising. Nothing else can be expected from the methods and practices of the great majority of the American churches. Where children receive religious instruction every day of the week such unfamiliarity with Christ and Bible history is unthinkable. Of twenty-eight pupils examined in a Roman Catholic school each one pointed out the figure of the Savior and twenty-six

answered, "they are eating the Lord's Supper." The same gratifying results can be expected in our parochial schools. But even where the church cannot take the whole education of the child in hand, but must content itself with only an hour on Sunday, the religious ignorance of the American youth is an indictment against it. The church is not doing its duty. The Sunday school is looked upon as an institution to supply enjoyable entertainment for the children of the community. Games and contests and everchanging "fads" have crowded the religious instruction into the background, yes, completely out of the school. Fairy tales are employed to drive home moral lessons. Under such conditions there is nothing surprising in the discovery that the children instantly recognize Charley Chaplin, Douglas Fairbanks, or Mary Pickford, but see a stranger in their Savior. Thank God that in our Lutheran Sunday Schools the imparting of religious knowledge, the teaching of Bible history and of the fundamentals of Christian doctrine is still the heart and kernel of all instruction and the one and only aim and purpose.

But let us not in proud self-satisfaction consider our schools perfect for this reason. There are certain things which we can learn even from such schools as referred to above. Sunday school work is a comparatively new and neglected field in our circles, while other denominations look back upon many, many years of experience and experimenting. And there is one feature which with proper adaptation should be imitated by us: the teachers' training class. By that is not meant the explanation and working out of the lessons for the next Sundays, but a training course in

teaching independent of the lessons. Where conditions make a parochial school an impossibility we must reconcile ourselves to the fact that the Sunday School is the best means remaining to gain recruits for our confirmation classes and to impart the necessary religious knowledge, and must seek to make it as efficient as possible. The first requisite is a staff of conscientious teachers with a heart full of unselfish love for their Savior and His lambs, ready to sacrifice personal convenience and comfort. The teacher who does not realize and appreciate that he or she may be the only teacher a child will ever have and that an immortal soul is at stake, who is not an example as to punctuality and church attendance, is only a detriment to the welfare of the child. Still, personal piety and faithfulness and love for the work are not the only requirements for an efficient teaching corps. A knowledge of at least the fundamentals of teaching is essential. Only when our staff knows how to present the subject matter to the child, what to expect and not to expect, how to deal with the juvenile mind will that short hour on Sunday yield the desired results. It cannot be expected that our volunteer teachers possess this faculty by nature, they must be taught and trained. It is in this respect that some other denominations are ahead of us. We know of only one text book for a Lutheran Sunday School teachers' training course, and such classes are rather the exception than the rule in our circles. The Sunday school has come to stay. Let us cease to treat it as a makeshift, let us make the most of it and train our teachers.

## HELPS FOR THE PASTOR

Arthur Brunn

The pastor's first and most important work is to preach. The office of the ministry has been created by the Lord for the very purpose of making known among men and applying to their varied conditions the Word of Life. To become a preacher, that is the very purpose for which the pastor has been training throughout the years spent at the preparatory schools and at the seminary. To be a preacher, that is the very purpose for which the congregation has called him. To hear the preaching of God's Word, that is the very purpose for which the congregation has built and is maintaining a church. A pastor who has not done all within his power to make of himself a good preacher is a failure in his profession.

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In order to be a good preacher a pastor must do many things. He must himself be filled up with a knowledge and an understanding of the Bible. He must be a thorough Bible student. It is impossible to draw water from a dry well. And so it is impossible for a pastor to continue in good preaching, if he does not continue in filling up his own mind and soul with the waters of life. To be a thorough Bible student, to be familiar with the hundred and one things which are essential to a thorough understanding of the Bible requires a great deal of time and hard mental labor. The greater part of a pastor's time must be taken up with his studies, if he would be a good preacher.

In order to be a good preacher the pastor must also know his congregation. He must dispense wisely according to their several needs the bread of life among the members of his church. He must know the members of his church. He must be acquainted with their way of thinking. He must know the dangers which beset them, the trials which threaten to undermine their faith, the difficulties with which they must struggle. He must know their doubts and their misgivings. A pastor who sees his people only from the pulpit, will seldom be a good preacher. He must meet them in their homes. He must see them in their workaday clothes. That requires a great deal of time. In a fairly large congregation these two things, which are so essential to making the pastor a good preacher, make such demands upon the strength, the vitality, the time of the average pastor, that he will have little time left to do anything else. And yet there are so many other things, big and little, which the average pastor is called upon to do. If there is a parish school, he will feel that he has a great responsibility towards it. If there is a Sunday School, there is the work of training teachers, of supervising their work, of visiting the children and particularly those parents who are not members of the church. There are the numerous societies in the church in which the pastor must be the leading and guiding spirit. Besides, there is the work of the church at large. If the pastor has succeeded in making of himself a good preacher, chances are that he will be asked to serve on numerous committees which are charged with this or that charitable or missionary activity. And so the pastor will as a rule have more than a man's job on his hands.

He needs help. If the pastor's first duty is to be a good preacher, everything which will

help to make him that will be a legitimate help for the pastor. The first thing that a pastor needs is time. Anything that will help to give the pastor time, time to do his work, will be of real service to him. That pastor who must sit down at his desk with pen and ink, keeping his records in order, taking care of his correspondence, addressing the mail which particularly in a city will have to be sent to the members and others, scanning over his periodicals to see what will be of interest to him, what is worthy of careful study and ought to be filed for future reference, being disturbed every few moments by the telephone, that pastor is losing a great deal of valuable time which ought to be used for more important work. Here is one thing which the pastor and the pastor only can do, and that is preach. There are many things which others might do for the pastor in order to relieve him and give him time, so essential to making him a good preacher.

A good and faithful secretary in the pastor's office is at least in most city churches an absolute necessity. Most people who never had a telephone in their home perhaps do not see much need of it. After using the telephone for a while they will often be surprised how they could ever get along without it. And so there are perhaps some pastors and some congregations who will not see the need of a pastor's secretary. If they would try it out and from their own experience would be able to judge in the matter, they would wonder, how the pastor could ever get along without such help.

Of course, that secretary cannot be one of the six-dollar-a-week variety, a foolish, giddy girl, who has just finished school and now imagines that she has learned so much that she is indispensable in the world. There is a big difference between a typist and a secretary. And a pastor's secretary above all must be a person of deep Christian character, one who will never misuse a trust, who has some executive ability, who knows how to deal kindly and sympathetically with people, who has some training and education beyond that which is ordinarily required when a business concern advertises for a stenographer or a typist. It is impossible, however, to get that type of help for a pittance. The church will have to pay such a secretary a decent salary. And of course this implies that the pastor is getting a salary which really is in keeping with his position and the work he is doing. The congregation which is keeping its pastor down to \$20 or \$25

a week will possibly not be persuaded to supply him with a secretary, a real secretary, because it is hardly possible to get a real secretary for the wages they are paying the pastor.

"Time is money" for the business man. Time is not money, but spells for efficiency in his pulpit work for the faithful pastor. The faithful pastor must be on the road a good deal. He must visit his people periodically. He must visit the sick. He must make missionary calls. What a pity that a pastor goes out for a day, spends ten hours making visits and six of these ten hours are spent walking on the streets from one house to the other. If he were supplied with an automobile he could make twice the number of calls and more in those ten hours and when he comes home he would not be so tired that it is almost impossible for him to do any more work. An automobile for a pastor whose congregation is not living within a few blocks of the church is not a luxury but a necessity. It makes time for him, time which he must have in order to do good pulpit work, time which he must have in order to get around on his visits as quickly as possible and with the least expenditure of strength and vitality.

Give your pastor time. Let him concentrate his efforts on that one thing which he and he alone can do for you, preach you good sermons. Your congregation will ultimately derive the benefit. And anything which will help to give your pastor time to improve his ability as a good preacher is a legitimate help for your pastor.

## THE BIBLE ON PUBLICITY

### IS NECESSARY

"The Gospel must first be published among all nations." Mark 13, 10.

"How shall they believe in Him of whom they have not heard." Romans 10, 14.

### HAS A PURPOSE

"Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." Matt. 5, 16.

"And the gospel of the kingdom shall be preached in all the world for a witness unto all nations." Matt. 24, 14.

### IS LOGICAL

"A city that is set on a hill cannot be hid." Matt. 5, 14.

"Neither do men light a candle and put it under a bushel, but on a candlestick and it giveth light unto all who are in the house." Matt. 5, 15.

HAS BEEN INSTANCED

"The word of the Lord was published throughout all the region." Acts 13, 49.

"I have taught you publicly and from house to house." Acts 20, 20.

"They made known abroad the saying which was told them concerning this child." Luke 2, 7.

"He published throughout the whole city how great things Jesus had done unto him." Luke 8, 39.

IS COMMANDED

"What ye hear in the ear, that preach ye upon the housetops." Matt. 10, 27.

"Go out into the highways and hedges and compel them to come in, that my house may be filled." Luke 14, 23.

"O Zion, that bringest good tidings, get thee up into the high mountain. O Jerusalem that bringeth good tidings, lift up thy voice with strength." Isa. 40, 2.

"Ye are the chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." 1 Pet. 29.—*The Concordian*.

SILVER JUBILEE CONVENTION OF  
THE WALTHER LEAGUE

J. F. E. Nickelsburg



Buffalo, N. Y., July 21-25, 1918.

The wartime convention which marked the twenty-fifth anniversary and twenty-sixth gathering of this kind of the Walther League, was held in the city of Buffalo, the place of its founding, from July 21st to 25th. Delegates representing some 315 societies, with a membership of about 20,000 in almost all the states of the Union and in Canada, were in attendance.

On July 21st, a service of praise and thanksgiving, held at First Trinity Lutheran Church, opened the convention. Rev. F. Ruhland and Rev. F. Verwiebe addressed a large audience. The business sessions were held at Buffalo Orpheus Hall, Franklin and Virginia Streets,

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where on Monday morning Hon. Arthur W. Kreinheder, on behalf of the city, bade the delegates a hearty welcome, after which Mr. Oscar Gotsch, President of the League, called the convention to order and read his annual address.

During the course of the four days meetings, addresses were made by Rev. A. T. Hanser, of Buffalo, N. Y.; Rev. E. W. Huelster of Cleveland, Ohio for the Armenian and Syrian Relief Commission; Rev. K. G. Schlerf, Editor of the *Soldiers and Sailors Bulletin*; Rev. E. T. Lams of the Finance Committee of the Lutheran Church Board for Army and Navy; Rev. J. C. Schmidt of Milwaukee, Wis.; Rev. H. B. Hemminger of Rochester, N. Y.; Mr. J. F. E. Nickelsburg, representing the American Lutheran Publicity Bureau.

Reports of the successful work of the Walther League were read by Field Secretary F. A. Klein; Treasurer A. W. Busse, Executive Board; Chairman Louis Hohnsbehn; A. A. Grossman, Business Manager; and various committee chairmen. The publicity features of the convention included large signs at Orpheus Hall, Cheltenham Hotel, the official headquarters, and also at the Lutheran Hospice, the Lutheran Y. M. Hall, etc. All the Buffalo papers were given daily reports of the proceedings and gave liberal space to the convention. The *Buffalo Evening News* on July 23rd carried a large six column photograph of the convention delegates, while four other Buffalo newspapers had one column and more of copy. The Press Committee kept three stenographers and as many writing machines busy to give publicity matter to the press. The book of "Wartime Hymns" published by our A. L. P. B., and another little pamphlet of patriotic songs, issued by St. Paul's Young People's Societies, were used for opening and closing the sessions, together with the usual Scripture readings and prayers by the pastors of the Buffalo churches.

Printed matter issued in connection with the convention included two sets of the daily proceedings, the chief reports, announcements of the social events of convention week, etc. Nothing was left undone to bring the convention to the full notice of the public, and printer's ink, with other publicity methods, were used to an extent never before seen by the writer, who had the pleasure of attending such gatherings for many years. The Executive Committee of the Walther League submitted to the convention the following:

"The American Lutheran Publicity Bureau has in mind arranging lectures on Lutheran Topics to be given in various parts of the country in order to better acquaint the American people with the teachings, principles, practice and history of our church, and thinks our League is in a position to help inaugurate such a lecture course. A communication on this subject, sent us by the Bureau, will be submitted for your consideration. At this writing no definite plan has been outlined to us, but a representative will be in attendance with detailed information."

The Committee on Resolutions considered a communication from Rev. Prof. R. W. Heintze, chairman of the Committee on Lectures of the Publicity Bureau and also permitted the writer to further explain the project. On recommendation of the committee the convention adopted the following resolution:

WHEREAS we deem the work of the American Lutheran Publicity Bureau necessary and important for our dear Lutheran Church and for our country, and

WHEREAS the co-operation of the League, though growing, has not been what it might and would be and what would be desired, and

WHEREAS, The Lutheran Publicity Bureau has now launched the project of lectures thruout the country, the success of which will depend on the co-operation of all Lutherans, Societies, and Churches, and

WHEREAS, the American Lutheran Publicity Bureau is now seeking and requesting the active co-operation of the League in this great work;

THEREFORE, BE IT RESOLVED, that we support the work of the Bureau in every way possible, *i. e.*:

a—By encouraging Districts, City Leagues, and Societies to avail themselves of the offer of the Bureau to supply speakers on subjects that will give information to Lutherans and especially non-Lutherans on our Church, its Doctrines and its Principles.

b—By taking the initiative in arranging such lectures or lecture courses, or by giving hearty co-operation to the Bureau in arranging the lectures in any community.

c—By continually calling attention in our publications to the work of the American Lutheran Publicity Bureau, especially to the lectures and pamphlets.

d—By asking the Districts, Local Leagues, and Societies to make this matter a frequent subject for discussion in their meetings.

The publicity report of the convention would not be complete without mentioning the following telegram to President Wilson:

"HONORABLE WOODROW WILSON,  
Executive Mansion,  
Washington, D. C.

The Walther League, assembled in the City of Buffalo, N. Y., for 26th annual convention and celebration of 25th anniversary, representing three hundred and fifty-six Young People's Societies of the Synodical Conference of the Lutheran Church, send greetings and pledge loyal support.

We glory in the fact that the chief blessings of our Federal Constitution, liberty of conscience, freedom of press and speech, separation of Church and State, were the very things for which Luther stood, for which to-day the sons and daughters of the Church of the Reformation stand, and which our nation and our allies in this fight for democracy shall achieve.

OSCAR GOTSCH,  
*President."*

to which the following reply was received by the convention with great applause:

"July 23rd, 1918.

MR. OSCAR GOTSCH.

*My Dear Sir:*

The President asks me to make cordial acknowledgment of your telegram of July 22d, and to thank you and all those concerned for your assurances. He deeply appreciates your patriotic sentiments.

Sincerely yours,

J. P. TUMULTY,  
*Secretary to the President."*

During the days of the convention, about twenty-five members of the Walther League joined our American Publicity Bureau and sixty subscribed for the *American Lutheran*.

\*

Some light on the value of souls: We read of a man who devoted ten years each to law, to medicine, and to the ministry. And at the end of the thirty years he announced his discovery in the following words: "On the average, a man will pay ninety cents on the dollar to save his property, fifty cents to save his life, and ten cents to save his soul."

\*

Somebody said that it couldn't be done,  
But he, with a chuckle, replied  
That "maybe it couldn't," but he would be one  
Who wouldn't say so till he'd tried.  
So he buckled right in, with the trace of a grin  
On his face. If he worried, he hid it;  
He started to sing as he tackled the thing  
That couldn't be done, and he did it.

—Selected.



Pastor H. H. Gallmann, until recently camp pastor at Camp Lee, Virginia, and now at the Chaplains' Training School at Camp Taylor, Louisville, Ky., has written us a lengthy letter on his work in the camp, from which we have gleaned the following:

"Our Lutheran Church work now has a very fine reputation throughout camp and throughout the vicinity of the camp. While the personal interviews with our men were most important I count publicity as being partly responsible for our success. All the other military, church, and city organizations might not know my name, but they are all acquainted with the work at camp of our Lutheran Church. Here is a list of the agencies that were of aid to us and which the camp pastor aided as much as possible. First in line are the other camp pastors, then I received valuable aid from the Y. M. C. A. organizations, both the city organizations and the camp branches, the Y. W. C. A., the matrons at the Hostess House, the Red Cross Civilian Relief Organization, the Girls' Protective Agency, the War Camp Community Service, the Travelers' Aid Organization, the various chaplains, camp officials, etc. Especially have the Y. M. C. A. secretaries, the chaplains, and the Community Service organization aided us. Without their help we would have been at sea. I have met all the chaplains who are and were at Camp Lee and all have favored our work.

I preached at our Lutheran Club Rooms once every Sunday and also always had a Sunday service in some Y. M. C. A. hut. A Lutheran communion service was held in the Y. M. C. A. auditorium twice a month. Furthermore, I had brief services in four different wards for Sunday evenings, making practically six services in all.

I visited the Base Hospital twice or three times a week, and after visiting our men and our wards I spent about two hours in general visiting. I was able to distribute freely Bibles, separate books of the Bible, "Comfort for the Sick," church papers, tracts, etc., in the hospital, the convalescent camp, the infirmaries, and in the "Annex" which is the venereal disease ward.

I also visited the Guard Houses at frequent intervals.

The Y. M. C. A. huts I visited frequently in order to get better acquainted with the men in charge and to secure the names of Lutherans from the War Roll Cards. Frequent visits were also made at the Hostess House, where I had splendid opportunity to

meet the wives and relatives of the soldiers. For the same purpose I visited a number of times the Y. W. C. A., the Traveler's Aid, etc., in Petersburg, and thus found several opportunities for real helpfulness.

For publicity purposes I used blotters, throw-away cards, cards in the directory, cards in the stations, etc. I also made extensive use of the local papers and also of the camp paper, and the Y. M. C. A. Bulletin in every barrack. I wrote form letters and cards to all the men under my care once a month. I was also able to place six large ads on the main street in Petersburg. Extensive use was made of tracts, papers, and pamphlets, all bearing a rubber stamp advertisement of our club room and services, and this literature was distributed throughout the camp.

Our Social Rooms, furnished with every convenience to make the spare hours comfortable for our boys were, of course, a great help in our work. Our magazine rack is stacked with good literature, among the magazines the Army and Navy Bulletin and the American Lutheran making a good showing in the race for popular reading. Every boy with whom I came into contact was given a hymnal and prayer book, and a New Testament. Various Lutheran congregations have been very helpful to us in our work. Some of them arranged social evenings for the boys, opened their doors wide for the boys, took them into their homes and generally treated them in a manner befitting kings. Other congregations have regularly provided us with books and pamphlets.

One thing is certainly true, and that is that Christ is being preached more than ever before. Many doctors of divinity who previous to the war preached science, etc., are now preaching Christ. In the practical work of the camp they had to discard their theories of evolution, their higher criticism and ethical systems and prepare men for their future home. Many of these men have not yet seen the light, but the work of the Lutheran Church has been eminently successful because it has been preaching to the boys the old gospel of the crucified Savior. It has proven to its young men that it is capable and prepared to go with its members, to provide spiritual food for them no matter where they are nor what the circumstances may be. And when the brave men return it will be with higher regard and greater loyalty to the church that went with them in the time of need.

I must confess that I am proud of our men. Of course, not all of our men are faithful in the use of the Word of God, but as a rule they are very much concerned about their soul's welfare, and faithfully use the means of grace. I could not help but notice that our men advance very rapidly. A man is a private at one service and the next time I see him he is a corporal and so on. We have very few 'buck privates' on our list after the men have been in camp for a short time.

May God bless them over here and over there.

H. H. GALLMANN."

## FROM A CAMP-PASTOR'S LETTER

Upon my arrival I found a division of men all ready to leave for France, and Pastor R. told me that they were mostly Wisconsin and Minnesota men, who had been shifted constantly since they entered the service and among which he had just been able to begin his work. We realized that many hundreds of these men were Lutheran and that we had, at best, but a few short days in which to get in touch with them and to serve them. So we went to work together and canvassed, in the remaining two days of the week, almost an entire regiment, going into several mess halls each noon (one company in each) and, by courtesy of the commanding officer, making the requests that the Lutheran men assemble after mess in one of the shacks. The same was done at evening mess and at retreat. The results were astounding. Sometimes almost half the company would line up on the company street, the sergeant would command his "bout face" or whatever it is, and the whole bunch would come marching into the shack—all Lutheran boys. We would usually have about fifteen to twenty minutes to work with them after that, and then the bugle would call for drill, for they were worked almost every minute of the day during these last hours at camp. Sometimes we would have over 100 men in a shack. They were all Lutherans, and eager and glad to be served as I have never before seen men. So we would introduce each other to the men and then both, one after the other, would preach a little sermon address to the men. I have never had more attentive audiences in my life than these perspiring, tired men in the rough mess shacks, and hundreds of them would come up afterwards with tears in their eyes and express their gratitude for our services. The men would then all register on our cards; we handed them whatever literature we had (it gave out all too soon) and wished them god-speed. Thus we covered almost an entire regiment on Friday and Saturday, looking up men individually between messes and instructing many for baptism and confirmation.

For Sunday we had announced a big service in Y. 99, in case the division had not been moved away. Sunday came, and the division was still there, but all were busy "taking gas," drilling, getting their O.D. equipment, etc., and but one-half of one regiment was able to attend. And they came, at least 500 of them, a great crowd, altho we would have had over 2,000 if the officers had not worked the division on that day. At 9:30 we began the service. First eighteen were confirmed and two baptized, and these men knelt down before their comrades and the curious throng of onlookers and made solemn confession of their faith—one of the finest things I have ever seen men do. At ten, the "regular" service began, which was conducted by the regimental chaplain (a Lutheran pastor) and Rev. R. At 10:30 the announcement was made that I would now hold a communion service and that those who did not wish to remain might go. Only a few went, and I preached a communion address, telling them "what the Lord's

Supper is, what blessings are bestowed upon us in it, and how we might receive it worthily," after which I asked them to kneel down and confess sins and receive absolution. Every last man of them, almost 500 soldiers, knelt down upon the dirty floor, before the eyes of many comrades who gazed thru windows and doors, and when I asked for the "yes" after saying the confession the response was the finest I have ever heard. Thereupon we went thru the full communion liturgy, the men responding in a fine chorus, and then they marched up, squad after squad, standing stiffly at attention while I administered the communion. I have never seen men so moved in all my life. Most of them actually had tears in their eyes. Over 200 received the communion, and then the communicants had their picture taken, of which I am inclosing a sample. The communion lasted over one hour.

On Monday we covered the rest of the one regiment and on Tuesday we tackled the other, meeting over 100 men yet on these two days. But on Monday evening we had another service for those of the 53d regiment who could not be there on Sunday. Just a few men, fifteen in all, appeared, as the regiment was very busy, and we went into a classroom in Y. M. C. A. 96. It was in back of the stage, a "sing-song" was going on in the main auditorium, and the piano was only a few feet away, separated from us only by a thin wooden wall. But what matter if the strains of "Over There" and other "things" did almost bust our ear drums, my men sang, with more devotion than any congregation I have ever heard, "Rock of Ages" and "Just as I Am," etc., and gradually even the awful singing in the next room ceased and the soldiers, hustling to and fro outside, preparing for the march to the train on the morrow, would stop for a moment and listen. I preached a communion address, baptized two and confirmed three and administered communion. When we went out, walking thru the crowds in the main auditorium, a boy walked at my side, tears filling his eyes, and altho a soldier we passed exclaimed derisively: "What's that guy bawling for anyway?" he said: "I feel so much better now, I know this has strengthened my faith, so that I can go across now without fear." And I have never been thanked that way before for any service I have rendered to men. And on the morrow they went, the whole regiment, and they went so speedily and secretly, that, when we heard of it and rushed down to the camp depot in our Ford, the train was just pulling out, and we could but race along beside the train and wave "goodbye" to them. On Wednesday evening Pastor R. spoke to about 300 men in Y. 96, men from the 54th who were about to go, and confirmed two or three, I believe, and baptized a like number, communing 62 men after the service. On Thursday evening we both spoke at a Y. movie show before about 400 men, about one-fifth of whom were Lutherans. We were so rushed trying to serve these departing men that we could spend but one afternoon, Tuesday, in the hospital, but nevertheless we found ten Lutherans there and spoke to sixty or seventy others.



This is the time of "drives." The Atlantic District of our Synod had a drive during the month of June for \$30,000 for the Mission Treasury. The report is not yet complete and the net result of the "drive" cannot yet be announced. The apportionment was a little more than one dollar for every communicant member. From the figures obtainable up to July 5th we glean that thirty congregations had reached or exceeded their apportionment. Of these nine had gone over their apportionment by more than 100 per cent. One little mission congregation, whose apportionment was \$19.00, raised \$130.00. Another was apportioned \$38.00 and raised \$194.00. We hope to be able to give complete results of the "drive" in our next issue.

We recently reported that a young woman was supplying the Brooklyn Public Library with Lutheran books. The reading of a volume in this library interested one of our Lutheran laymen in Lutheran books with the result that from his home on the West Coast he has been buying Lutheran books from time to time and also recommending the same to some of his western friends whom he has been meeting by the way. We need but sow the seed. The fruit is sure to appear.

A camp pastor writes: "Interesting, perhaps, to you will be the fact that my services are being attended by non-Lutherans. For several Sundays I have been seeing certain men attending. Wednesday four came to my Bible class. They asked me about my position on Fundamentals: Christ, His Atonement, etc. I told them. Yesterday they filed in, fifteen in number. They told me that nowhere in the camp had they heard Christ preached as at my services. They are Quakers and Adventists. Camp life makes strange bed-fellows. In the past week several have again stopped me to tell me how much they appreciated that I preach Christ and the old Gospel."

Another writes: "Sunday evening, in spite of the heavy downpour of rain, I preached at the Y. M. C. A. hut to about 175 boys. At the close of the service I announced that all Lutheran boys and all others desiring to speak to me should come to the platform. About twenty came. One, an older man, pressed my hand and said: 'Brother, I thank you for your message. (I preached on 1 Tim. 1:15.) I have been in the service nine months now, and this is the first real Bible message I have heard. I am not a Lutheran, but may God bless your message.' Several other non-Lutheran boys were there who also expressed their gratitude. One Hebrew boy came to me and said: 'Father, I am not a Christian, but that sermon was good.' I asked how many would

be willing to attend Bible class once a week. All, including the non-Lutherans mentioned above, held up their hands."

The "Detroit News," under date of July 13th, brings a half column article headed "Ministers do Farm Work" and says, "Lutheran ministers take the lead in this movement. Lutheran congregations are largely made up of farmers and most of the Lutheran ministers were sons of the farm. Farmers generally welcome the opportunity to get such experienced help."

The Rev. F. A. Hertwig, associate pastor of one of the largest Lutheran churches of the city, leaves Monday for the grain fields of Minnesota, where he will work on a farm through the harvest season. Rev. Hertwig was born on a Minnesota farm.

Many ministers who have not hired out as farm hands for the harvest season are cultivating garden patches in different parts of the city.

At the recent Lutheran convention in Bay City many of the farmer lay delegates bemoaned the lack of experienced farm help this year. So many farmer boys had been drafted for the army, they declared, that the farm labor stringency, always a serious problem, had been greatly increased. They expressed the belief that the plan to send city school boys into the country would afford but little relief owing to the inexperience of such help." Pastor Hertwig's picture adorns the item.

In the same paper is another interesting item headed, "State Price Fixing of Religious Origin." "Luther Urged It When Price of Foods Rose 2,000 Per Cent. in the Beginning of the Sixteenth Century." We also notice that twelve Lutheran Churches advertise their services in this paper on Saturdays.

The uniqueness of the activity of the Rev. C. Schubkegel, our Lutheran pastor among the deaf-mutes of St. Louis, Mo., in the Third Liberty Loan Campaign, has so impressed the Publicity Department of the Government at Washington, D. C., that the work of our Lutheran pastor was made known by a special story sent out through the Press Associations to all the newspapers of the country. Good publicity, and Pastor Schubkegel deserves credit for sending his experiences to the department officials.

The following letter, from a chaplain who is not a Lutheran, will be read with interest. What he says about "our boys" will comfort our hearts. And, we are glad indeed to have corroborated our impression that "the American troops are the cleanest in France today, and their morale is second to none":

GENTLEMEN: A package of literature which you so kindly sent at my request has just arrived. Please accept our thanks and appreciation.

These little books are now placed upon the counter of the chaplains' office for distribution among the soldiers.

The men are daily dropping into the office to "talk it over." It is a great help to have just such literature as you have sent to put into their hands.

Their faith is quickened and they pray with new fervor. When reveille calls them to the duties of another day they rise with fresh resolution and courage.



PROF. GEORGE A. ROMOSER

recently installed president of Concordia College, Bronxville, N. Y. Prof. Romoser is an active member of our American Lutheran Publicity Bureau.

The American troops are the cleanest in France today and their morale is second to none. God give them continued success as they maintain with their bodies a wall of defense for Christian civilization.

Our Evangelical Lutheran Sanitarium at Wheat Ridge, Colorado, is one of the few institutions within our Synod which constantly keeps its work before our people with good printed matter and an eight-page paper, published bi-monthly. At the present time the sanitarium is to be enlarged by the erection of a new pavilion. Supt. Feiertag, a firm believer in publicity, has mailed to every church of the Synodical Conference a blue print of his building plans together with other printed matter. The annual convention of the Lutheran Charities, convening at Grace Church, St. Louis, Mo., adopted these resolutions:

1. "That we hereby encourage our brethren of the Evangelical Lutheran Sanitarium Association of Denver, Col., to proceed with the erection of the proposed pavilion."
2. "To advise them to employ a solicitor."
3. "To advise them to enlarge the issue of the *Evangelical Lutheran Sanitarium Review*."
4. "TO ADVISE THEM TO GIVE THE MATTER ALL POSSIBLE PUBLICITY."



The New York Bible Society is distributing the New Testament at the rate of 10,000 per week. In one of the forts of New York harbor, 702 men have asked for prayers, over 1,100 have promised to read the New Testament, and 492 have made open confession of faith in Jesus Christ, within the past month. Dr. George W. Carter, general secretary of the society, in a recent conversation with the Business Manager of our Bureau, expressed his great desire to co-operate more than ever with our Lutheran Church in the distribution of the Bible and Testament leaflets. The Lutheran Church Board for Army and Navy has received donations of many thousands of Testaments from the New York Bible Society. Our congregation should contribute at least once each year a sum in accordance with their means in support of the New York Bible Society.

As a result of up-to-date publicity methods which included a well printed folder, the Men's Bethlehem Maintenance Club, a new Lutheran society organized to provide in a systematic way funds for the Bethlehem Orphan Home, Ft. Wadsworth, S. I., secured membership fees of \$1,000 within one week after its literature was mailed.

"War Time Hymns for Church and Home" is the title of a little pamphlet of sixteen pages published by our Bureau. It contains eighteen hymns and may be inserted in the church hymn books or used separately. The cost of single copies is five cents and in lots of one hundred or more, two cents each. For patriotic services, flag raising, honor roll unveiling, etc., this is just what you need.

Have you seen and read the new tracts issued by our Bureau? No. 27, "Autocracy, Democracy, Which?" by Rev. Arthur Brunn; No. 28, "Conversion" by Prof. Theo. Graebner; No. 29, "Family Worship" by Rev. Louis Buchheimer; No. 30, "Shall We Stop Prying in War Time?" by Rev. Paul Lindemann. Send for samples or better still, order 100 of each kind at sixty cents per hundred and postage.

The Association Press, official publication house of the Y. M. C. A., has granted permission to our Bureau to reprint a number of hymns from the Service Song Book of the Y. M. C. A., in the pamphlet advertised as "War Time Hymns for Church and Home."

If you have had good results from some printed matter or other publicity methods within your congregation, why not let others profit by the same idea? Send us your samples, write about your plans, give us the benefit of your experience and work.

The American Lutheran Publicity Bureau ought to have an emblem. The design should be one to express the object of the organization and also thoroughly Lutheran in design. Drawings will be appreciated. Artist members of the Bureau, get busy and send us your sketches.

We are anxious to help you plan your fall congregational work. Look over the material advertised in this issue. You will surely find something that will prove helpful.

Miss Augusta Nessler, first vice-president of the City Walther League of Indianapolis has secured for us twenty-five subscriptions for the American Lutheran. Good work! Next?

The Walther League Society of St. John's Church, La Porte, Ind., at the suggestion of Mr. T. M. Senne, has donated a sum of \$10.00 toward the work of our Bureau and joined as a contributing member. What splendid work could be done if we would have one hundred organizations of our Synodical Conference send an annual donation!

Mr. Chas. J. Richman of Tipton, Ill., a member of our Bureau, got busy at a recent congregational meeting and secured eighteen subscribers for the American Lutheran. Mr. Richman writes, "I called attention to the work of our A. L. P. B. and took the subscriptions in a few minutes."

Are you planning for the fall church work? Our folder "Local Church Publicity" may be helpful to you. It will be sent to you free upon request. Enclose three-cent stamp.

The camp pastor at Camp Lee writes: "All of us certainly did most heartily enjoy the June issue of the American Lutheran. It has surpassed anything of its kind. Come again with a similar issue. The boys grabbed them as if they were furloughs. Thank you for our camp."

Rev. F. C. Streufert, Secretary of the Lutheran Church Board for Army and Navy, writes: "Your pamphlet with eighteen timely songs certainly supplies a need in these present times, and without a doubt congregations will grasp the opportunity to obtain this little pamphlet. They can make use of the same at the various services they now have within their midst."

A camp pastor writes: "During the course of the past week 8,000 men from Minnesota and 6,000 from Wisconsin have come in. The officers are wild about them as they are the most perfect specimens ever seen here. Average height 5 feet 8½ in. and only about 1-10 of 1% illiterate. The best of the whole business is that about ¼ or 1-3 of them are Lutherans."

The Walther League of St. John's Lutheran Church, La Porte, Ind., has joined our Bureau as a contributing member, remitting a donation of \$10.00. May many organizations follow the example of our friends at La Porte.

We wish to draw the attention of our readers to the fact that the American Lutheran Publicity Bureau is not identical with the Lutheran Bureau of New York whose literature recently has gone out to many pastors of the Synodical Conference. The two organizations have no connection. The American Lutheran Publicity Bureau is an organization within the Synodical Conference. We are compelled to make this announcement owing to the fact that the similarity in names has caused confusion.

Rev. Sanford N. Carpenter, D.D. is the author of a pamphlet of 24 pages entitled, "Luther's Coat of Arms," giving instructions for an entertainment which requires forty minutes for its rendition. Eleven young people of 16 years or over are required for the caste.

The Men's League of St. John's Lutheran Church, Hannibal, Mo., Rev. C. E. Scheidker, pastor, has subscribed for a copy of the "Lutheran Witness" to be sent to every one of its twenty-five young men in the service.

The Missouri Synod owns \$97,000 in Liberty Bonds, more than any other church body in the United States, according to government officials.

Layton Park English Lutheran Church, Milwaukee, Wis., has a Daily Vacation Bible School with 142 scholars enrolled.

The public school children of Detroit, Mich., have bought an average of \$25 worth of Thrift Stamps; the children in the Lutheran parochial schools of the same city an average of \$39.

The Walther League has 2,503 of its American members in the war service and 56 from Canada. A service flag with those figures, recently dedicated, is making the round from district to district and displayed at special patriotic services, the offerings of which flow into the Army and Navy Welfare Fund of the Walther League. The service flag is a gift of Calvary Men's Club of Buffalo, N. Y., and was presented by its president, Mr. Fred Baumgarten, to the national organization.

A neat and effective visiting card is that of Rev. John C. Schmidt, pastor of Hope Evang. Lutheran Church, Milwaukee. The name and address is printed in black while the card bears a light green imprint of the church.

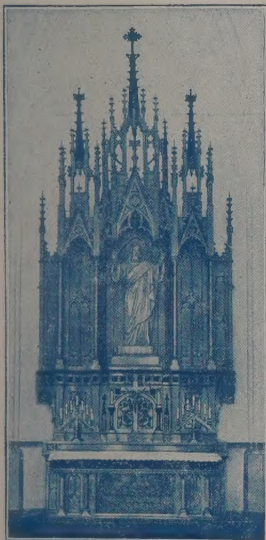
Rev. F. C. G. Schumm of New York who has devoted a great deal of time to the work of our Bureau has been compelled, due to the pressure of other work, to ask that his resignation from our Executive Committee, and as chairman of the Tract Committee be accepted. The Executive Committee reluctantly granted Pastor Schumm's wish. Rev. Carl A. Romoser of Queens, L. I., and Rev. F. Lindemann of New York City have been appointed to the executive committee and to serve incidentally on the tract committee.

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- No. 3. "Why Lutheran Parish Schools," by Prof. E. H.  
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- No. 16. "The Bible Church," by Pastor Arthur Brunn. 35  
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- No. 18. "The Separation of Church and State," by Prof. M.  
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- No. 22. "What Is Thy Name," by Rev. F. C. G. Schumm. 35  
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- No. 23. "Her House Is the Way to Hell," by Rev. J. F. C.  
Fritz. 35 cents a hundred.
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Are we keeping the faith? Are we scrimping and saving and giving to help them do this thing that humanity has asked of them, and to help them come back to us sane and whole? Are we doing not only our bit but all we can?

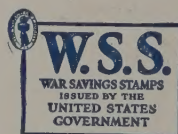
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